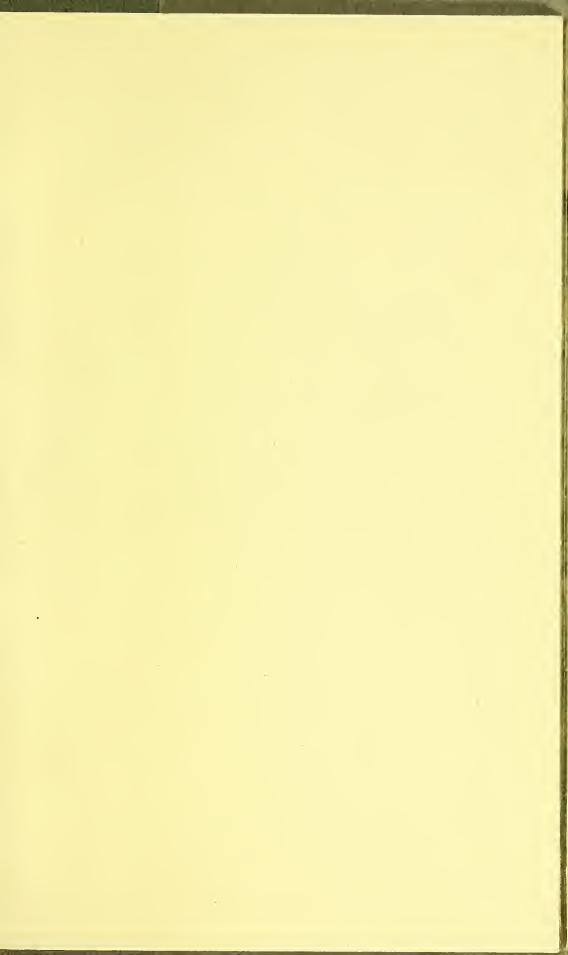
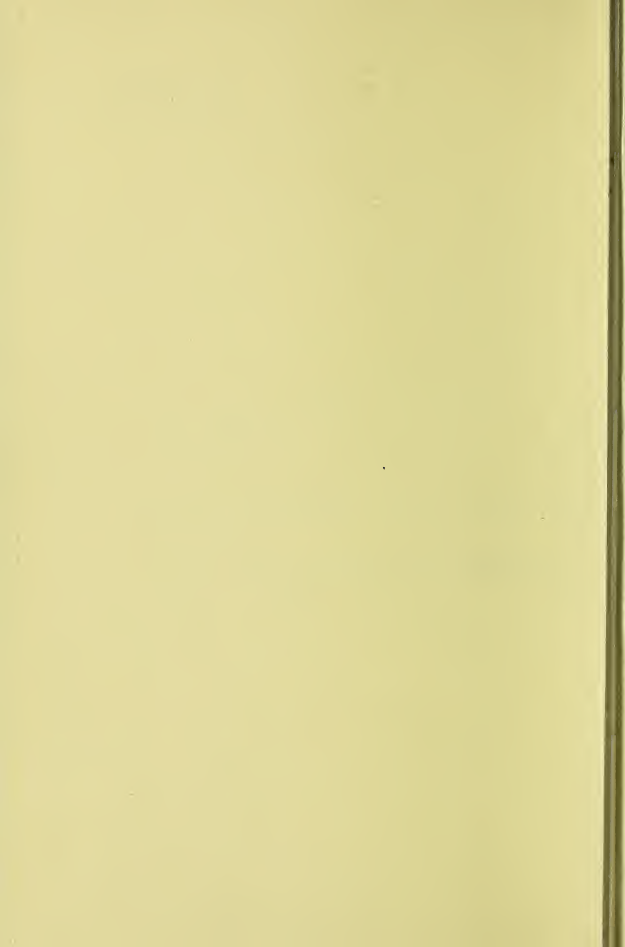


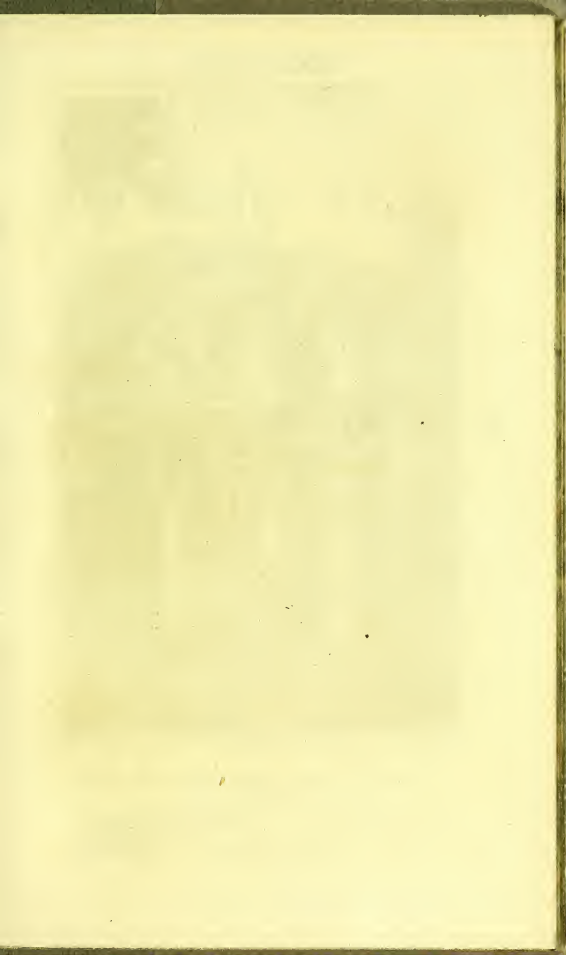
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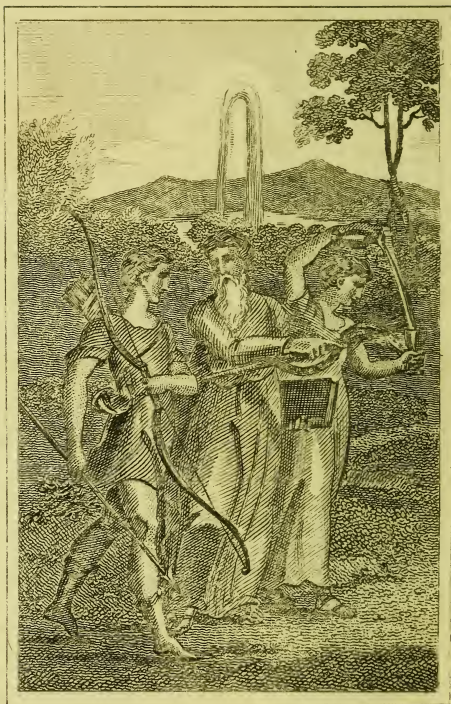
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MEDICINE.



*Asclepius by the aid of Medicine,
conducting
Exercise and Temperance,
to the Fountain of Health.*

A
CATECHISM
OF
M E D I C I N E;
OR
Golden Rules
FOR
THE PRESERVATION OF HEALTH,
AND THE
ATTAINMENT OF LONG LIFE.

“ Health is a blessing highly priz’d
By those who know its loss;
Without it honours, wealth, and fame,
Are vain and empty dross.”

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P R E F A C E.

HEALTH and long life are objects so important to mankind, that it cannot be a matter of surprise that, in all ages, the means of preserving the former and of attaining the latter should have been studied with the greatest attention. Health is emphatically styled "the greatest of all earthly blessings:" without it every other source of enjoyment is of no avail and the most prosperous situation loses all its advantages. In youth, it gives a zest to pleasure; in manhood, it enables us to pursue our vocations with vigour and cheerfulness; and if, in our declining years, we are blessed with it, they often prove the happiest, the most tranquil, period of our existence.

On these grounds, therefore, the Author has endeavoured to present to the public a short compendium, which, combining the simplest rules for preserving health with the most innocent and effectual remedies for re

storing it when impaired, may be considered a valuable acquisition to all classes of the community, and be consulted with equal advantage by youth and age.

Coinciding with that wise maxim, which teaches us that "prevention is better than cure," the means of *preserving* health is the principal theme of the following pages; and, by an attention to the RULES laid down, much may be done to ward off those maladies to which the human frame is subject.

Temperance is the fountain of health. Let us then repair to that fountain, and imbibe the delicious draught. So shall our bodies and minds partake of its salutary effects; and the ills of human life be ameliorated, if not altogether avoided*.

* The reader is not to suppose that the rules and opinions contained in this little work are the result of one man's experience. The most eminent writers on these subjects have been carefully consulted; and it has been the Author's aim to compare and digest their opinions, and to compress in a portable form those treasures of experimental knowledge which were dispersed throughout their writings.

CATECHISM OF MEDICINE, &c.

CHAPTER I.

Preliminary Remarks.

Q. BEFORE we enter on a subject so truly important to mankind, it is necessary that the object in view should be satisfactorily explained.

A. AS HEALTH is superior to all other earthly blessings, my object is to point out, in the most concise manner, *the means of preserving it*; or, if impaired, the surest methods of re-establishing it, where the ravages of disease have not rendered the advice of the physician indispensable *.

* I wish it to be perfectly understood that this Catechism does not either usurp or condemn the office of the physician. I am fully sensible that the human frame is subject to numerous diseases, in which the skill of the *regular practitioner* may be successfully employed; and no man is more entitled to our esteem than one whose life is devoted to the service of his fellow-creatures;—nor, on the other

Q. How do you mean to effect the former?

A. By laying down such rules as are consistent with reason and experience; by comparing and carefully digesting the observations of the most celebrated men who have studied the subject; and, above all, by recommending a scrupulous attention to the dictates of moderation and prudence; thereby enhancing the blessing of health and the consequent prolongation of our existence.

Q. Then you do not propose to treat of medicine as a science?

A. Certainly not; it is equally impracticable and unnecessary.

CHAP. II.

Of Health and Longevity.

Q. WHAT proofs have we that health and longevity are desirable?

A. The natural anxiety we feel to preserve the one and attain the other is evident in all our

hand, is any one to be more dreaded than the *Quack*, who prescribes his own nostrum as an infallible remedy for all maladies.

actions, and is implanted in us by the great Author of our existence: we cannot therefore hesitate to declare that both are desirable.

“ Health is a rich and heav’nly boon,
 Descending from on high;
 Which empty titles cannot gain,
 Nor sordid riches buy.”*

Q. Are there not many circumstances which necessarily tend to promote health and longevity, unconnected with the observance of particular rules?

A. Unquestionably there are; and they may be comprehended under the following heads:

1. Circumstances connected with the *person* of the individual.

* If the blessings of health were not more fully appreciated by the ancients than by us, certain it is that their wise men took more pains to inculcate maxims for its preservation. How finely is the value of health described by *Sirach*! “ Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. Health and good estate of body are above all gold, and a strong body above infinite wealth. There are no riches above a sound body, and no joy above the joy of the heart.”—*Sirach*, chap. xxx.

2. Circumstances connected with the *mind*.
3. The *situation of the place* where any individual resides.
4. *Adventitious circumstances*: such as rank in life, occupation, exemption from accidents, &c.

Q. What is reasonably to be expected when a favourable concurrence of all these circumstances takes place?

A. Health and long life, provided we are wise enough to use those blessings discreetly which God and nature have bestowed upon us.

Q. If health, then, is the most precious gift of God, how does it happen that mankind are so prodigal of it? how are we to account for their inattention to its preservation?

A. Because many people are insensible of its value till they have lost it; and are frequently ignorant of what is conducive or pernicious to it. Those persons, therefore, who know the value of health, and are acquainted with the means of preserving it, have a sacred duty to perform in communicating the salutary instruction to those who need it; nor is it less the duty of the latter to receive it with gratitude.

CHAP. III.

*Of the Structure of the Human Body, and its
Tendency to decay and perish.*

Q. WHAT have you to observe of the outward appearance of the human form?

A. That its beauty and symmetry are so evident, that it must, at first sight, strike every intelligent observer. Milton describes it as

“ Godlike, erect, with native honour clad,
With wisdom, sanctitude severe and pure;
For contemplation and for valour form’d.”

Q. To what are we indebted for our knowledge of the internal structure of the human body?

A. To the science of anatomy*.

* A very intelligent writer has remarked, that man may be defined “ a being, in whom reason or spirit, and body or matter, are united, and whose existence depends upon that union; for the individual who loses his reason, unless preserved by the care of others from destruction, would soon perish.” I shall therefore endeavour to explain, in the most intelligible manner, the connection of the mind and

Q. How do we find that this wonderful fabric has a natural tendency to decay?

A. If we examine the nature of the frame itself, we must be sensible that the causes of our

body; and render the anatomy of the human frame familiar to the comprehension of every reader, by divesting my observations of the technical language used by anatomists.

Man is endowed with the faculty of reason, which we call *the Mind*; and her seat is in the brain. Now, as the Mind must hold a correspondence with all the material beings which surround her, she must be supplied with organs fitted to receive the different kinds of impressions which they will make; and these are called *the organs of sense*: the eye is adapted to the purpose of discerning objects; the ear to sound; the nose to smell; the mouth to taste; and the skin to feel and distinguish that which we touch. It is also essential to have *organs of communication*, to convey the impressions made upon the senses to the mind; and for that purpose our nerves were given. They are chords which arise from the brain, and disperse themselves throughout all parts of the body, conveying all the different kinds of sensations to the mind, and otherwise carrying out from thence all the impressions she wishes to give to the various parts of the body.

For the purpose of moving from one place to another, or assuming different attitudes, we have limbs, muscles, and tendons, in every part of the human fabric. To give support to the whole, and to protect the tender parts from injury, we are provided with bones, compactly bound together by numerous ligaments, to prevent dislocation;

dissolution are inevitable. As we grow older, the flesh, the skin, and every fibre of the body become more hard and dry. The circulation of the fluids is interrupted and slow; perspiration

yet, to give elasticity, and render the motions of the bones easy, they are furnished with smooth and slippery surfaces at the extremities, called the cartilages of the joints, and the synovia or joint oil. As an outward covering over the whole machine, to give it compactness, and to defend it from injuries, the skin is given.

A body thus constructed is intended for society and intercourse with other beings; it is therefore necessary that it should be endued with the means of expressing its thoughts by sounds and suitable actions. For this purpose it is provided with the organs and faculty of speech, by which it can communicate its ideas with the most astonishing facility; and by the expressions of the countenance it can convey the feelings of the mind.

Now, to preserve a being thus admirably formed for any length of time, and to repair the injuries it may commit upon itself, the blood is provided, which is full of nutritious and healing particles. Impelled by the heart, and conveyed by the arteries, it repairs the various parts of the human frame, which are in a perpetual state of decay. To prevent this treasure from being lost, the blood is kept in constant circulation, so as to return to the heart, whence it is again propelled for the purposes of fresh reparation. This store of blood would however soon be exhausted, and the human machine would of course soon perish, if provision were not wisely made for fresh supplies; which is most effectually

diminishes; digestion becomes difficult; and the food we take does not afford proper nourishment. Thus the body decays, and life wears away by almost imperceptible degrees.

Q. Seeing that the human frame is constructed of such delicate and complicated machinery, yet at the same time so essential to our existence, ought we not to use every means in our power to preserve it?

A. Most certainly; for, though a dissolution must take place, yet, as we possess the means of prolonging life, and those means are consistent

done in the following manner: The animal and vegetable kingdoms furnish us with a vast variety of articles proper for our food, which, when conveyed into the stomach, support the system and appeases the appetite. The grosser parts are conveyed from the bowels by means of absorbent vessels; while that which is more pure enters into the system, and is converted into blood. Thus man is furnished with every article necessary for his existence, and also with the means of prolonging his duration. But, as every thing in nature is liable to decay, and must ultimately perish, the means of continuing the species is afforded.—The powers of the animal machine mock all human invention or imitation; and we need not look farther for evidences to convince the most unbelieving of the existence of a divine Creator.

with the practice of virtue, it is highly culpable to disregard them.

Q. What are the principal causes which tend to deprave and weaken the constitution?

A. Intemperance either in eating or drinking; unwholesome food or air; want of attention to cleanliness; excessive labour or sloth; the sudden transition from heat to cold; and the indulgence of any passion which impairs the functions of the body or the vigour of the mind.

CHAP. IV.

Advantages to be derived from observing Rules, exemplified in the Lives of such as have attained great Age, and enjoyed sound Health.

Q. WHAT advantages are to be derived from observing certain rules, in regard to air, food, exercise, clothing, general habits of temperance, &c.

A. By a proper attention to these, the sources

of disease and misery may be kept under due subjection, and the health and happiness of mankind rendered secure and permanent. But I do not recommend the adoption of any measures which would prevent our enjoying the comforts or rational pleasures of life.

Q. Can you give any examples of persons, who have enjoyed health and long life in any remarkable degree, where the observance of certain rules was particularly attended to?

A. Yes, many; but the limits of this Catechism will not allow me to particularize them all. I shall, however, notice some, too remarkable to be omitted, who, by an attention to the rules of prudence and temperance, were strangers to sickness, and happily attained a good old age*.

* Some have asserted that those people who have lived to a great age have used no particular arts for the preservation of health, and thence infer that the duration of life has no dependence on manners, or customs, or the qualities of particular food. I willingly allow, that if men uniformly lived in a healthy climate, were possessed of strong and vigorous frames, were descended from healthy parents, were educated in a hardy manner, were actively engaged in healthy occupations, were possessed of excellent natural dispositions,

Q. Mention a few whose rules have been handed down to posterity.

&c., there would be little occasion for medical rules. But when we recollect how few there are who enjoy all these advantages, and how many who possess hardly any of them, the necessity of attending to those *rules* which reason and experience have pointed out, as being likely to counteract the want of these favourable circumstances, must be fully manifest.

For the support of this doctrine, I shall just mention a few instances where the observance of certain rules has proved eminently efficacious. Plutarch and Galen are striking examples. The former, by a strict adherence to his own precepts, maintained, to a very advanced age, both his bodily strength and his mental faculties; but the latter is a still greater proof of the advantages of a regular plan. He was born with an infirm constitution, and afflicted in his youth with many severe illnesses; but having discovered, when about twenty-eight years of age, that there were sure rules of preserving health, he attended to them so carefully that he reached the astonishing age of one hundred and forty years. His works on health abound with useful precepts, which cannot, however, be here inserted, my object being to compress the labours of others into a short code, containing the *essence* only. His advice to those who read his works cannot be too much recommended. "I beseech all persons," says he, "not to degrade themselves to a level with the brutes, or the rabble, by gratifying their sloth, or by eating and drinking promiscuously whatever pleases their palates, or by indulging their appetites of every kind.

A. For the sake of brevity, I shall content myself with mentioning that celebrated character,

But, whether they understand physic or not, let them consult their reason, and observe what agrees and what does not agree with them, that, like wise men, they may adhere to the use of such things as conduce to their health, and forbear every thing which, by their own experience, they find to do them hurt; and let them be assured, that, by a diligent observation and practice of this rule, they may enjoy a good share of health, and seldom stand in need of physic or physicians."

Among numerous instances in modern times, where the advantage to be derived from rules is conspicuous, I select that of the Cardinal de Sallis, Archbishop of Seville, who died in 1785, at the advanced age of 110 years. When asked what system he had observed, he replied, "By being old when I was young, I find myself young now I am old. I led a sober and studious, but not a lazy or sedentary, life. My diet was sparing, and I never exceeded a pint of wine at any meal. I rode or walked every day, except in rainy weather, when I exercised within doors for a couple of hours. So far I took care of the body; and, as to the mind, I endeavoured to preserve it in due temper, by a scrupulous obedience to the divine commands. By these innocent means I have arrived at the age of a patriarch, with less injury to my health and constitution than many experience at forty."

Many other instances could easily be adduced, did the limits of this short treatise afford room for the insertion

Old Parr, who lived to the astonishing age of 152 years. His rule, equally remarkable for its conciseness and good sense, was "Keep your head cool by temperance; your feet warm by exercise; rise early, and go soon to bed; never eat till you are hungry, nor drink but when nature requires it."

Q. In what way may an observance of the rules, which moderation and prudence dictate, be considered as contributing most to our happiness?

A. It will no less assist our mental faculties than our bodily functions. By carefully attending to such rules as curb the passions and regulate the affections, we shall find that our minds

of them, but proofs cannot be wanting to convince rational beings of a truth so evident: I shall therefore conclude this article by quoting Shakespeare's energetic description of the healthy old man:—

"Though I look old, yet I am strong and lusty,
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not, with unbashful forehead, woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly."—*As You Like It*, Act II.

will enjoy tranquillity and contentment, and be fitted for the exercise of true piety and benevolence; thereby ensuring happiness in this world, and fitting us for the enjoyment of eternal felicity, when death closes the scene of our sublunary existence.

CHAP. V.

Of the Nature and Importance of Air, in regard to Health and Longevity.

Q. WHAT is air?

A. It is that thin and subtile fluid which surrounds the globe: in its appearance it is light and buoyant, yet it possesses a considerable degree of weight, or specific gravity; and neither animal nor vegetable life can subsist without it.

Q. What are the essential ingredients which compose the air we breathe?

A. Though compounded of various substances, it is divided into two distinct kinds, - namely, pure or vital air, called *oxygen gas*, and impure or mephitic air, called *azotic gas*. With-

out the former neither animals nor vegetables could exist; and in the latter life cannot be supported.

Q. Is not a certain proportion of water mixed with the air?

A. Yes; even when the atmosphere appears to be perfectly dry and transparent, a certain quantity of water may be extracted from it; and this is wisely ordered, for very dry air is found to be extremely injurious to the animal economy, as well as that which is too moist.*

* It appears from chemical experiments, that great quantities of water are continually discharged into the air by evaporation. It is said that the evaporation from the Mediterranean Sea alone is sufficient to yield all the water of the rivers which run into it. Evaporation answers various important purposes:—1st. The surface of the earth is thereby freed from superfluous moisture, and rendered fitter for producing those articles which are necessary for the sustenance of terrestrial animals.—2d. In its ascent it purifies the air, and prevents too much dryness, which is unfavourable to health.—3d. When it descends in the shape of rain, the air is also improved; for the rain brings down to the surface of the earth all earthy and saline particles that it meets with, and thus promotes vegetation;—and, lastly, this perpetual circulation of water promotes, in the highest degree, all the most beneficial purposes of nature.

Q. In what way may air be prejudicial to the human frame?

A. Air may become hurtful to the constitution in many ways. Whatever greatly alters its degrees of heat, cold, moisture, &c., renders it unwholesome: thus, the air that is too hot dissipates the watery parts of the blood, and increases the bile; hence proceed bilious and inflammatory fevers, &c. Very cold air obstructs the perspiration, constricts the solids, and condenses the fluids. It occasions rheumatisms, coughs, and other diseases of the throat and breast. Air that is too moist destroys the elasticity or spring of the solids, induces phlegmatic constitutions, and disposes the body to agues, intermitting fevers, &c.

Q. Is not pure air of the first importance with regard to health?

A. Pure air is not only necessary; but, if it is suffered to become foul and noxious, it weakens the springs of life, and generates the most malignant and contagious diseases; and air, from being the first support of life, is thus rendered, by stagnation, so putrid, as to become a most

subtile poison.* We ought, therefore, to avoid, as much as possible, frequenting such places

* Innumerable instances are recorded, where the want of fresh air has proved dreadfully fatal. The well-known account of the black hole at Calcutta, where so many victims perished in one night, is a shocking example of the effects of impure air, and proves the necessity of properly ventilating all places that are destined to contain many persons, such as theatres, public assemblies, &c.

Dr. Armstrong, in his Art of preserving Health, has so finely contrasted the qualities of air, that I cannot refrain from extracting some of the most striking passages :—

“ Ye who, amid this feverish world, would wear
A body free from pain, of cares a mind,
Fly the rank city, shun its turbid air;
Breathe not the chaos of eternal smoke
And volatile corruption, from the dead,
The dying, sick’ning, and the living world
Exhal’d, to sully heav’n’s transparent dome
With dim mortality.”

“ While yet you breathe, away ; the rural wilds’
Invite ; the mountains call you, and the vales ;
The woods, the streams, and each ambrosial breeze
That fans the ever-undulating sky ;—
A kindly sky ! whose fost’ring power regales
Man, beast, and all the vegetable reign.”

“ ————— But if the busy town
Attract thee still to toil for pow’r or gold,

as are impregnated with noxious air. Delicate persons should avoid the air of populous cities, as it tends to promote asthmas and consumptions; but, where business renders that impossible, they should spend their leisure hours

Sweetly thou may'st thy vacant hours possess
In Hampstead, courted by the western wind ;
Or Greenwich, waving o'er the winding flood ;
Or lose the world amid the sylvan wilds
Of Dulwich."

" In quest of sites, avoid the mournful plain
Where osiers thrive, and trees that love the lake ;
Where many lazy muddy rivers flow :
Nor, for the wealth that all the Indies roll,
Fix near the marshy margin of the main."

" Yet not alone from humid skies we pine ;
For air may be too dry. The subtle heaven,
That winnows into dust the blasted downs,
Bare and extended wide without a stream,
Too fast imbibes th' attenuated lymph,
Which, by the surface, from the blood exhales."

" Fly, if you can, these violent extremes
Of air ;—the wholesome is not moist nor dry.
But, as the power of choosing is deny'd
To half mankind, a further task ensues ;
How best to mitigate these fell extremes,—
How breathe unhurt the withering element,
Or hazy atmosphere."

in taking exercise in the country; and, when at home, should be careful to admit the fresh air into their houses, and keep them very clean.

CHAP. VI.

Rules to be observed in respect to Air, as connected with Health.

Q. WHAT rules are necessary to be observed in respect to air, as it concerns youth?

A. It is particularly necessary to attend to the air breathed by children in school-rooms and nurseries. Such apartments ought to be spacious and well ventilated. In private families even greater care is necessary, as servants are generally, both from habit and prejudice, fond of hot and close apartments. Children ought to be gradually habituated from their infancy to bear both heat and cold, otherwise the effects of either, or a sudden transition from one to the other, may be fatal in its consequences.

Q. What rules are necessary to be observed by a person in good health?

A. All persons in health should breathe the fresh air at least once a day. The inhabitants of populous towns, in particular, ought to suffer no day to pass over without enjoying the pure air, beyond their boundaries. A walk or a ride for that purpose ought to be considered, not merely as the means of exercise, but of vital importance. An intelligent physician, who was asked what was the best means of preserving health, justly replied, "To be as much in the open air as possible, without fatigue."

Q. In cases of sickness, is fresh air equally necessary?

A. If fresh air be necessary for those in health, it is still more so for the sick, who often lose their lives for want of it. People are much too apt to consider that the sick must be kept hot, and one can hardly enter the chamber where a patient lies without being ready to faint, from the hot suffocating smell. No medicine is so beneficial to the sick as fresh air: it is the most reviving of all cordials, if administered with prudence. We are not, however, to throw open the doors and windows at random upon the sick;

fresh air must be let in gradually, and with caution.

Q. What rules, in respect to air, should be observed by persons advanced in years?

A. Persons advanced in years require a different treatment from those who are strong and vigorous. Experience proves how useful warmth is to old people, by their state of health being better in summer than in winter; they should, therefore, choose a warm and dry situation, and, in regard to soil, a gravelly one is the best.*

* The air, very early in the morning and late in the evening, is cold and unwholesome; but some hours of the best part of each day passed constantly on a dry walk would contribute greatly to the health of an old person, and add many years to life.

I have entered more fully on the subject of air than may at first sight appear to be requisite, from a full conviction that there is no station in life in which a knowledge of its qualities may not be of use, and that a general acquaintance with it cannot be too widely spread, as essential for the preservation of health.

CHAP. VII.

Of Food.

Q. Is not an attention to food necessary to preserve health?

A. The examples I have before given plainly shew the benefits arising from temperance in eating and drinking, as it regards health and longevity; but as innumerable diseases to which human nature is liable may be attributed to the want of a proper attention to the quality, as well as the quantity, of food which we consume, it is highly deserving of our most serious consideration.

Q. Will not a proper attention to diet very materially tend to cure many diseases which baffle the powers of medicine?

A. There is no doubt of it; and it may be remarked, that, where a proper regimen in diet is strictly persevered in, the cure of diseases is generally more lasting than when obtained by the more speedy, and oftentimes dangerous effects of medicine.

Q. Can any rule be given as to the quantity

of food necessary to be taken for the preservation of health?

A. The difference in age, sex, and constitution, renders that impossible. The best rule is to avoid all extremes. Nature teaches us when we have had enough to satisfy the calls of hunger and thirst; and all beyond is hurtful.

Q. What kinds of food are most congenial to the human body? *

* The celebrated Dr. Buchan has given the following rules relative to the choice of food :—" Persons whose solids are weak and relaxed ought to avoid all viscid food, or such things as are hard of digestion. Their diet, however, ought to be nourishing; and they should take sufficient exercise in the open air."—" Such as abound with blood should be sparing in the use of every thing that is highly nourishing, as fat meat, rich wines, strong ale, and such-like. Their food should consist chiefly of bread, and other vegetable substances; and their drink ought to be water, whey, or small beer."—" Fat people should not eat freely of oily nourishing diet. They ought frequently to use radish, garlic, spices, or such things as are heating, and promote perspiration and urine. Their drink should be water, coffee, tea, or the like; and they ought to take much exercise and little sleep."—" Those who are too lean must follow an opposite course."—" Such as are troubled with acidities, or whose food is apt to sour on the stomach, should live much on animal food; and those who are afflicted with hot alkaline eructations

A. The most simple are certainly best, being most easily digested, and affording the greatest degree of nourishment. Bread, vegetables, fruit,

ought to use a diet consisting chiefly of acid vegetables.”—“People who are affected with the gout, low spirits, **hypo-**chondriac or hysteric disorders, ought to avoid all flatulent food, every thing that is viscid or hard of digestion, all salted or smoke-dried provisions, and whatever is austere, acid, or apt to turn sour on the stomach.—Their food should be light, spare, cool, and of an opening nature.”—“Diet ought not to be too uniform. The constant use of one kind of food might have some bad effects. Nature teaches us this by the great variety of aliment which she has provided for man, and likewise by giving him an appetite for different kinds of food.”—“Those who labour under any particular disease ought to avoid such aliments as have a tendency to increase it; for example, a gouty person should not indulge in rich wines, strong soups, or gravies, and should avoid all acids. One who is troubled with the gravel ought to shun all austere and astringent aliments; and those who are scorbutic should be sparing in the use of salted provisions, &c.”—“In the first period of life our food should be light, but nourishing, and frequently taken. Food that is solid, with a sufficient degree of tenacity, is most proper for the state of manhood. The diet suited to the last period of life, when nature is upon the decline, approaches nearly to that of the first. It should be lighter and more succulent than that of vigorous age, and likewise more frequently taken.”

milk, fish, and meat, may each be eaten with safety, if a proper regard be paid to the manner of preparing them.

Q. Is it not particularly requisite to eat vegetables with our meat?

A. Certainly; animal food is likely to cause putrefaction of the blood, if eaten alone, and numerous inflammatory diseases will arise from it. But vegetable food alone, though possessing excellent qualities, is not calculated to nourish the body sufficiently, particularly of such as have to undergo fatigue. Indeed, it is evident, from the construction of the teeth, stomach and intestines, that man was not designed to live merely on vegetables.

Q. What kind of animal food is the most unwholesome?

A. The flesh of such animals as take least exercise, and which feed grossly, as tame ducks, hogs, &c., as well as stalled cattle, which, besides being deprived of exercise, are generally crammed with gross food to make them fat, thereby rendering their flesh indigestible and full of humours.

Q. Is not vegetable food to be recommended for children?

A. Yes; it is by far the best for them, and for young people in general, to whom much meat is highly pernicious. It may also be observed of vegetable food, that it has no tendency to produce constitutional disorders, and is very favourable to long life. Its influence on the powers of the mind, too, are very apparent; for, as much animal food is universally allowed to render men dull and stupid, vegetable diet, on the contrary, tends to preserve a delicacy of feeling, and enliven the understanding.

Q. What general rule can you give respecting the food most proper for mankind?

A. Our food should be adapted to our age and constitution, as well as to our occupation. A person of a sedentary or studious life should be more sparing than one who has to perform much manual labour in the open air; to the former a much greater proportion of vegetable food is necessary, while the latter requires more meat, his digestive organs being stronger, and the nature of his employment requiring that kind of food, to enable him to work with vigour.

Q. Ought we to have regular meals at stated intervals, or merely satisfy the appetite at any time when we seem most to require food?

A. That is a question on which much has been urged on both sides; but the preference must certainly be given to regular meals. Man is a social animal; and, when there is abundance of food, he relishes it much more when he takes it in company with others, than when he devours it in a melancholy manner by himself. But, though regular meals are most desirable, it has been much disputed how many should take place in a day*. The most important rule is not to

* A popular modern author observes,—“ There is nothing that proves more clearly that man is the child of custom than the various systems which have been adopted regarding the times of eating, and the number of meals per day.” Some nations have been satisfied with one meal a day; but, as it regards health, such a plan must be injurious, as the stomach would thus be oppressed with too great a quantity of food at one time, and, in the interval, would suffer from the want of due nourishment. In the most luxurious periods of the Roman empire, they took five meals a day; but, except their suppers, which consisted of two courses, the other meals were but slight repasts. The English formerly took four meals a day; and, if we may credit the accounts that have been handed down to us, a maid of

make the distance between each meal too great, that the body may be regularly supplied with nourishment, and no unusual craving or debility ensue.

Q. Should not particular attention be paid to mastication?

A. Yes; we ought to take care to chew our food well, for, by a hasty and imperfect masti-

honour, in Queen Elizabeth's time, breakfasted on beef, and drank ale after it. This circumstance leads me to the consideration of the difference between modern fashions and those of former times in regard to meals. Our ancestors breakfasted early, dined about 11 or 12 o'clock, and had two meals after. They took the strongest exercise, and retired to rest early; and this enabled them to sleep soundly, and be in a condition to digest a hearty meal in the morning. Modern manners have, however, reversed the scene: instead of going to bed at ten, our fashionables then only think of preparing for the evening's amusement; and at the time our forefathers rose to take the morning air, by joining in the sports of the field, or pursuing their labour, the sons and daughters of dissipation now seek the downy pillow. Can it then be a matter of surprise that they should rise unrefreshed from their feverish slumbers, and require provocatives to create an appetite, which sickens at the sight of plain and wholesome food? The soundest constitution is not capable of resisting for any length of time the undermining attacks of dissipation; and general debility is invariably the consequence.

cation, the food does not receive that preparation which it ought to have, previous to its reception into the stomach. The ancients accounted mastication to be so indispensably necessary to the preservation of health and protraction of life, that they considered those, who did not perform this simple office with care and pains, as enemies to their own ease and happiness; especially those persons whose occupations deprived them of the advantages of labour and exercise*.

* On the subject of mastication I have extracted the following observations from a modern author of medical celebrity:—"Mastication being the first act of digestion, an error here is of greater consequence than people in general can possibly conceive. A good concoction, it may be safely said, can never be made, if this act is not well performed. Our fore-teeth were given us, no doubt, to divide the food we take into the mouth; the jaw-teeth, from their make, evidently point out to us that they were intended to grind it: with these, then, we should separate, and thoroughly mix the food, assisted by the saliva, which flows into the stomach in considerable quantities, if invited by this act of mastication. When this is well done it will become a soft homogeneous mass, which, when carried into the stomach, will, by other concurring acts of digestion, be easily reduced into good chyle, and from which all liquid and solid parts of an animal are made and supported. The evils and

Q. Is not an attention to our liquid food equally requisite?

A. Yes; for liquids are not only the vehicles of the nourishment we derive from our solid food, but they furnish, also, a considerable degree of nourishment themselves. In fact, nothing can be more salutary to the human frame than the judicious use of liquids, nor more destructive to it than the intemperate use of them.

Q. Has not water been recommended as the only proper and natural beverage for man?

A. It has, and there is no doubt that those who accustom themselves to drink water are more free from diseases than others*; at the same time, it is not my intention to forbid the use of generous liquors; but to point out the necessity there is for moderation, and to guard against the use of such as are prejudicial.

diseases which flow from irregular concoction, arising from a want of due mastication, are impossible to be investigated by human knowledge."

* " Nothing like simple element dilutes
The food, or gives the chyle so soon to flow."

ARMSTRONG.

Q. Is it not of consequence that the water we drink should be pure?

A. Great attention certainly ought to be paid to it. Many methods have been tried to correct the pernicious qualities of water, when impregnated with mineral or other substances*; but the most simple and effectual is that of boiling.

Q. What observations have you to make in regard to the use of wine and fermented liquors?

A. That if they were not adulterated, or made so strong as to be intoxicating†, there would be

* “ When water is impregnated with foreign bodies, it generally appears by its weight, colour, taste, smell, heat, or some other sensible quality. Our business, therefore, is to choose such water, for common use, as is lightest, and without any particular colour, taste, or smell.”

BUCHAN.

† “ We curse not wine : the vile excess we blame
More fruitful than the accumulated board
Of pain and misery.”

ARMSTRONG.

“ Intoxication is peculiarly hurtful to young persons.— It heats their blood, impairs their strength, and obstructs their growth; besides, the frequent use of strong liquors in the early part of life destroys any benefit that might arise from them afterwards. Those who make a practice of drinking generous liquor when young, cannot expect to reap any benefit from them as a cordial in the decline of life.”

BUCHAN.

no danger to be apprehended from the temperate use of them; but it is notoriously otherwise.—The greatest caution is therefore necessary.—There is no error more common, or more fatal, than the belief that strong liquors are necessary to support the body under fatigue: those who never taste strong liquors are much more able to endure fatigue, and have an infinitely greater chance of living longer, than those who use them daily*.

Q. Have not the opinions of medical writers, respecting the use of tea, coffee, &c. been very contradictory?

A. Indeed they have. Some have ascribed the highest virtues to tea, while others have condemned it as enervating, and destroying the human frame. The truth, however, seems to lie between the two extremes. As a substitute for stronger liquors, the use of tea may be recom-

* Though all fermented liquors, when too strong, hurt digestion, inflame the blood, and exhaust the spirits, the use of ardent spirits is by far the most destructive to the constitution. Whatever temporary relief may be in some cases obtained from them, if persisted in they eventually prove certain poisons.

mended, and if duly qualified by the addition of milk* and sugar, no pernicious effects are likely to ensue from taking it. The same may be said with respect to coffee. Another recommendation is, that the use of these exotics have done more to promote sobriety, than any other beverage ever discovered. On the other hand, if drank strong or in large quantities, there is no doubt of their tendency to enervate both the body and mind.

CHAP. VIII.

Of Exercise and Rest.

Q. Is not exercise of the highest importance in respect to health?

* Of all liquids from which mankind derive nourishment, milk may be considered the most valuable, as it partakes of that just medium between animal and vegetable substances, so desirable in our diet. It is too heavy, however, in its natural state for some stomachs, and should therefore be diluted with water. Nothing can more clearly point out its virtues, than the circumstance that nature has provided every animal with it, as the proper food for supporting its offspring. In that general disorder, called 'consumptions, milk has often restored the patient, when all medicines have failed; and its effects in counteracting the ravages of the scurvy are well known.

A. Yes ; it is by labour and exertion that man preserves his health, increases his strength, improves his mental faculties, and procures the means of his subsistence. To youth* exercise is particularly beneficial, as it promotes the growth, renders the body strong, and imparts vigour to the mind.

Q. What kinds of exercise are to be recommended?

A. Exercise in the open air is certainly to be preferred to all other. If we look at those who are employed in cultivating the earth, we shall generally find them the healthiest and strongest of any†. People, however, whose occupations

* We cannot too strongly recommend to parents, and all others who have the care of youth, to give children every opportunity of recreating themselves by indulging in innocent pastimes. Exercise is peculiarly necessary for them ; and no less attention ought to be paid to it than to the mental branches of education. Rousseau observes, that the grand secret of education is, to contrive that the exercise of the body, and that of the mind, may always serve as relaxations to each other.

† “ By health the peasant’s toil
Is well repaid ; if exercise were pain
Indeed, and temperance pain. By arts like these
Laconia nurs’d of old her hardy sons ;
And Rome’s unconquer’d legions urg’d their way,
Unhurt, thro’ every toil in every clime.”

in life confine them much within doors, should take every opportunity of recreating themselves by walking, running, or riding on horseback. And if opportunities for these are wanting, the use of the dumb-bell, dancing, fencing, or running up and down stairs, will materially contribute to health, by assisting the digestive organs, and rendering the body light and elastic.*

* The various kinds of exercises which have a tendency to promote health and strength, may be divided into the *youthful*, the *manly*, and the *gymnastic*. 1. The EXERCISES OF YOUTH should promote the circulation of the blood, and strengthen the nerves and muscles; they should expose the body to the weather, and should render it adroit and agile; they should exalt the courage, inspire presence of mind, and excite and cherish activity; and by them, not only personal strength, but also the beauty of the form should be promoted. Among these may be classed, *hopping, jumping, running, balancing, skipping, swinging, dancing, playing at fives, cricket, foot-ball, &c.* 2. Among the MANLY EXERCISES may be included *tennis, cricket, swimming, rowing, angling, hunting, gardening, and agriculture.* 3. The GYMNASTIC EXERCISES comprise *military exercises, leaping, foot-racing, throwing, fencing, cudgelling, archery, wrestling, &c.* All these, in their turn, ought to be encouraged; and it is a subject of regret, in a national point of view, that these healthful diversions and exercises are now so little practised. Among the ancients, gymnastic exercises were thought an important branch in the education of youth,

Q. But in taking exercise, may we not run into the opposite extreme, and so endanger our health instead of improving it?

A. We certainly may; but if we do we shall have to thank our own folly or imprudence for it. Nature too clearly points out to us the means of avoiding every thing that is calculated to injure our health, for us to mistake her dictates.

Q. What general rules should be observed?

A. We ought not to pursue any sport or exercise when we find ourselves unequal to the performance of it; or if we imprudently overheat ourselves, we should continue in action till we cool gradually; we should also at such times abstain from drinking any thing cold, or spirits, which would tend still more to inflame the blood; and be careful not to wash in cold water, or on any account to sit or lie down on the ground. And if our perspiration be so ex-

and justly became an object of public attention; and rewards were bestowed on those who excelled in them with the greatest solemnity. Such, indeed, was the strength which they thus acquired, that though their military arms and accoutrements weighed double that of the moderns, they were equally expert in using them, and were far more able to bear fatigue.

cessive as to require a change of clothes, we should be sure to have them well aired, and to rub and dry ourselves previous to putting them on.

Q. What have you to observe in regard to sleep?

A. That it ought to be duly regulated; for if we take too little sleep, we shall find that our nerves will become weak, and our spirits exhausted. Too much sleep, on the contrary, renders the mind dull, the body gross, and creates disease. There is, however, no determinate method of fixing the exact quantity of sleep necessary, for some people will be more refreshed by six hours' rest than others will by eight.

Q. What are the best rules to be observed in respect to sleep?

A. To lie in bed no longer than the body is refreshed by it, for restless slumber relaxes the solids and weakens the constitution. To take sufficient exercise, but not to over-fatigue one's self by violent exertion. To eat light suppers, and to avoid strong tea, coffee, or spirits. And, lastly, to keep the mind as free from anxiety as

possible, and study to promote cheerfulness and serenity of mind*.

* It will naturally be expected that some observations should be made as to the bed, bed-clothes, &c., which I shall do as briefly as possible. There is, perhaps, no article in which ease and luxury have been more studied than that intended for our repose, nor any one which originally was more simple. Without going farther back than to the feudal period in Britain, we read of the inhabitants of castles sleeping in the great hall, on straw, brought in for that purpose, and swept away the next morning. The first beds consisted of nothing more than the frame or bedstead, without top or curtains, and covered with skins, straw, or heath. And it was not till our intercourse with Asia, that beds, mounted on pedestals, with curtains, and a cover above, according to the present fashion, were introduced here.

Much has been said of the unhealthiness of feather-beds, and unless they are kept well aired, by being exposed during the day to the fresh air admitted into the chamber, there is sufficient reason to condemn the use of them, as, without such precaution, they must imbibe the noxious vapours which exhale from the body. The custom of warming beds deserves to be particularly reprobated, as it has a direct tendency to produce weakness and debility.—The celebrated Locke has made some judicious observations on this subject: he remarks, that “the bed should be hard for strengthening the parts, whereas, being buried every night in feathers, melts and dissolves the body, is often the cause of weakness, and the forerunner of an early grave.” In very cold countries, the use of soft beds and a quantity of bed-clothes,

CHAP. IX.

Of Clothing, Cleanliness, &c.

Q. Is an attention to clothing essential to health?

cannot be reasonably objected to; though it is well known that in the houses of the Russian peasantry, there are no beds, but broad benches, on which they sit in the day-time and sleep at night. It is now, however, pretty generally admitted by those who have given the subject an attentive consideration, that mattresses, stuffed with hair, are superior to every other kind of bed, as they neither over-heat or relax the body, which feathers are apt to do. The bolster also, which should not be raised very high, ought to be well stuffed with horse-hair, so as to be quite elastic.

In regard to bed-clothes, it is highly improper for young persons to sleep in beds overloaded with them, as they are calculated to produce immoderate perspiration, thereby weakening and relaxing the system. Old people, on the contrary, should carefully attend to having bed-clothes warm enough to preserve the natural heat of their bodies, or even to increase it. But both old and young should be equally cautious not to get into a damp bed, or where the sheets have not been previously well aired; for violent colds, incurable rheumatisms, and death itself have frequently been the consequence.

I shall conclude this subject by noticing that the posture of the body while sleeping, is of more importance than many imagine. Hippocrates directs us not to sleep on our back, as it occasions the night-mare, the apoplexy, and

A. It certainly is too important to be overlooked. Our clothing ought to be suited to the variations of the weather, and the seasons of the year. In youth, it is less necessary to wear a quantity of clothes than it is in middle age, and still less than in the decline of life. The clothes which in summer may be thought almost insupportable, in winter scarce afford warmth enough to make us feel comfortable; and in changing our winter garments for summer ones, we ought to do it gradually.

Q. What general observations have you to make on dress ?

A. That our dress often becomes hurtful, by being made subservient to fashion. To improve the shape, as it is absurdly called, or, in other words, to yield to the suggestions of vanity, how many otherwise amiable females have destroyed

various other complaints. The opposite posture on the stomach is equally injurious. The best position is to be on the side (particularly the right side, if there is any food in the stomach) in an horizontal position, except that the head should be a little raised, the body straight, the limbs rather bent for the sake of ease, the head uncovered by the bed-clothes, the mouth shut, with the arms above the clothes in warm weather, and under them in cold, but never to fold them round the head.

their health, by bracing and confining the stomach; and how many men, as well as women, can scarcely walk, from having been screwed up in tight shoes when young. All tight bandages ought to be avoided, as they obstruct the circulation of the blood, and occasion head-aches, fits, and numerous other complaints. The best rule for dress is, to wear that which is easy and clean; and if warmth is required, to use flannel.

Q. Do not many diseases originate from the want of cleanliness?

A. Perhaps there is nothing which so directly tends to the propagation of infectious disorders as the want of cleanliness; it is therefore highly deserving our attention, independent of other considerations.

Q. But does it not greatly add to our personal comforts and pleasures?

A. Certainly it does, and promotes health in the highest degree. How cheerful, how refreshed do we feel after having been well washed and having changed our linen; and how squalid and filthy do those appear who neglect an operation so simple, yet so essential. There is no excuse for dirt. The poorest person always has it in his

power to be clean; and common decency demands that it should be so.

Q. Have you any farther remarks to make concerning it?

A. As it regards health, I will just observe, that washing the face, hands, feet, and body, promotes the perspiration, braces the body, enlivens the spirits, and gives a degree of vigour to the whole frame. It is also worthy of remark, that cleaning the teeth with cold water is the best preservative of them, strengthens the gums, and prevents the tooth-ache*.

CHAP. X.

Of the Influence of the Passions.

Q. Have not the passions a very great influence on health?

* "Few things are of greater importance in the cure of diseases than cleanliness. When a patient is suffered to lie in dirty clothes, whatever perspires from his body is again re-absorbed, or taken up into it, which serves to nourish the disease and increase the danger. Many diseases may be cured by cleanliness alone; most of them may be mitigated by it, and in all of them it is highly necessary, both for the patient and those who attend him."

—BUCHAN.

A. Yes; the connection between the mind and the body is such, that whatever affects the one has an influence on the other; therefore it may be truly said, that violent passions are always highly prejudicial to health.

Q. Which are the passions most prejudicial to health?

A. Anger, fear, grief, jealousy, &c.

Q. What are the effects of anger?

A. It ruffles the mind, hurries the circulation of the blood, and injures the whole vital and animal functions; oftentimes occasioning the most dangerous fevers, and sometimes is the cause of sudden death. Those of weak nerves are particularly liable to suffer from the effects of violent anger; but even the most robust do not escape with impunity.

Q. But how is anger to be avoided on certain occasions?

A. It is always in our power to suppress our resentment, however much we may be provoked, by calling our reason to our aid; and those who value their health, or regard the peace of society, will endeavour to check every ebullition of passion. As nothing shews true great-

ness of mind more than the forgiveness of injuries, so nothing contributes so much to health as a calm and serene mind.

Q. Ought we not to guard against sudden fear?

A. Undoubtedly; sudden fear is frequently productive of the most serious consequences; hence the common practice among young people of frightening one another, is sometimes attended with convulsions, fits, &c. and many have lost their lives by these inhuman frolics.

Q. Is the same danger to be apprehended from the gradual effects of fear and anxiety.

A. Yes, or perhaps still greater. When the mind is under the influence of fear, the spirits become depressed, and numerous diseases may date their origin from it. We ought certainly to have a proper concern for our lives; but to anticipate difficulties, or brood over misfortunes, can have no other effect than that of aggravating the evil we wish to avoid. Every precaution should be taken not to impress our minds with gloomy subjects, when we feel at all hypochondriacal; but cheerful company and pleasant amusements should be sought as the last remedy.

Q. Is not grief equally fatal to health?

A. Grief is more destructive to health than any of the passions. Its effects are more permanent, and when indulged in can scarcely ever be removed. It preys upon the spirits, wastes the constitution, and death itself is often brought on amid a train of horrors. When a person indulges in violent grief, it is a proof of weakness rather than sensibility, is contrary to the precepts of true religion, and inconsistent with common sense.

Q. How ought we to dissipate our grief?

A. By engaging the attention on some other subject, such as occupying ourselves in business or study, by taking considerable exercise, varying the scene as much as possible, by joining in cheerful amusements, and exerting our energies to dispel the gloom which misfortunes have cast over our minds. Above all, to avoid intemperance, and shun that fatal error which many rashly run into, of drinking to excess.

Q. What are the characteristics of jealousy?

A. Jealousy may be considered as a compound passion, sometimes, perhaps, originating in love, but always centering in hate. It is too dreadful in its effects to be tolerated for a moment; and we are bound to summon all our fortitude to resist its insidious approaches. If

indulged in, it proves a deadly poison, destroying the peace of the mind and the health of the body.

Q. Have any other passions a tendency to injure our health?

A. Yes; every thing that tends to discompose or agitate the mind, whether it be excessive joy or excessive sorrow, rage or fear, envy or revenge, love or despair; in short, whatever acts violently on our mental faculties tends to injure our health. HOPE, of all the passions, is best calculated to preserve health, and to soften the evils of life; it exhilarates the mind, and ought to be encouraged.

“ Hope is the balm and life-blood of the soul.
It pleases and it lasts. Indulgent Heaven
Sent down the kind delusion, through the paths
Of rugged life to lead us patient on;
And make our happiest state no tedious thing.
Our greatest good, and what we least can spare
Is Hope.”

CHAP. XI.

Observations on Longevity, by the late Dr. A. Fothergill.

“THE desire of self-preservation, and protracting the short span of life, is so intimately interwoven with our constitution, that it is justly esteemed one of the first principles of our nature, and in spite even of pain and misery, seldom quits us to the last moments of our existence. It seems, therefore, to be no less our duty than our interest, to examine minutely into the various means that have been considered as conducive to health and long life; and, if possible, to distinguish such circumstances as are essential to that great end, from those which are merely accidental.

“Man is, by nature, a field-animal, and seems destined to rise with the sun, and to spend a large portion of his time in the open air, to inure his body to robust exercises, and the inclemency of the seasons, and to make a plain homely repast, only when hunger dictates. But art has studiously defeated the kind intentions of nature; and by enslaving him to all the blandishments of sense, has left him, alas! an easy prey to folly and caprice!

“That so complicated a machine, as the human body, so delicate in its nature, and so exquisitely formed in all its parts, should continue for so many years to perform its various functions, even under the most prudent conduct, is not a little surprising; but that it ever should hold out to any advanced period, under all the rude shocks it so often meets with from riot and intemperance, which lays it open to all the various “ills that flesh is heir to,” is still more truly miraculous; but here perhaps, it may be alleged, that it never can be supposed, all the long-livers pursued one uniform regular course of life, since it is well known, that some of the most noted ones were sometimes guilty of great deviations from strict temperance and regularity. Let not this, however, encourage the giddy libertines of the present age to hope to render their continued scenes of intemperance

and debauchery compatible with health and longevity. The duties and occupations of life will not, indeed, permit the generality of mankind to live by rule, and subject themselves to a precise regimen. Fortunately this is not necessary; for the divine Architect has, with infinite wisdom, rendered the human frame so ductile, as to admit of a very considerable *latitude of health*; yet this has its bounds, which none can long trespass with impunity. For if old *Parr*, notwithstanding some excesses and irregularities, arrived at so astonishing an age, yet we have reason to suppose these were far from being habitual; and may also conclude, that had it not been for these abuses, his life might have been still considerably protracted.

“On the whole, though some few exceptions may occur to what has been already advanced, yet it will be found, in general, that all extremes are unfriendly to health and longevity. Excessive heat enervates the body; extreme cold renders it torpid; sloth and inactivity clog the necessary movements of the machine; incessant labour soon wears it out. On the other hand, a temperate climate, moderate exercise, pure country air, and strict temperance, together with a prudent regulation of the passions, will prove the most efficacious means of protracting life to its utmost limits. Now, if any of these require more peculiar attention than the rest, it is, undoubtedly, the last: for the social passions, like gentle gales, fan the brittle vessel along the ocean of life; while, on the other hand, rough turbulent ones dash it upon rocks and quicksands. Hence, perhaps, it may be explained, why the cultivation of philosophy, music, and the fine arts, all which manifestly tend to humanize the soul, and to calm the rougher passions, are so highly conducive to longevity. And, finally, why there is no sure method of securing that habitual calmness and serenity of mind, which constitute true happiness, and which are, at the same time, so essential to health and long life, without virtue.”

APPENDIX.

HAVING treated generally on the *Rules* to be observed by all who wish to preserve their health and attain longevity, we shall endeavour to point out the means of avoiding or alleviating the most common diseases to which mankind are liable; and here we wish it to be particularly understood, that the recipes and directions contained herein, have been collected from the works of the most eminent medical practitioners, and that no recipes are given but such as have been well established, and may be safely administered. It is also to be remarked, that the diseases of which we treat, are those arising generally from the non-observance of the before-mentioned rules, and not such as require the skilful interposition of the physician, to whom, however, in all cases of doubt and difficulty, the afflicted should have immediate recourse.

Of Colds.

No complaint is so universal as that which is denominated *a cold*, and numerous diseases may date their origin from its existence. Its symptoms are too well known to require explanation.

When a person finds that he has caught cold, he ought immediately to lessen his diet, and particularly

to abstain from the use of much animal food, and all strong liquors. Broths, gruels, light pudding, and such kind of food should be used; some cool diluting acid liquor should form the beverage, and a very light supper should invariably be taken, which may consist of water gruel, posset, white wine whey, &c.

Every means should likewise be used to encourage moderate perspiration. If the cold be obstinate, it will be advisable to lie longer than usual in bed, and drink some warm tea, or other mild liquor, to promote it; and if the perspiration is not restored by such means, bathing their legs and feet in moderately warm water will often succeed. But it is not intended to recommend extreme indulgence for every slight cold. Walking, riding, or exercise of any kind, if not violent, will generally remove it, if proper attention be paid to diet. Yet, on the other hand, it must be remarked, that too great a neglect of what is termed a *common cold*, is often attended with fatal consequences.

To prevent colds we should avoid all extremes of heat and cold, and when the body is heated, we should take care that it cools gradually. The night air is very apt to produce colds, particularly as people are generally exposed to it after they have been shut up in theatres, or other crowded assemblies. As the best means of preventing its effects, an additional garment should be worn on coming out, and some warm liquid taken on going to bed will tend much to restore the perspiration if it be checked.

Of Coughs.

When colds are neglected, or improperly treated, a *cough* frequently succeeds. Should this prove obstinate, it is a sign that the lungs are weak, and a consumption often follows. It is, therefore, highly important to use every means on its first approach to prevent its continuance.

In a common cough, before it is deeply seated, the use of sharp pectoral medicines are to be recommended; also balsamic lozenges, liquorice, barley sugar, &c. A syrup, made of equal parts of lemon juice, honey, and sugar candy, is likewise very proper.

But when the cough is obstinate, and does not soon yield to these simple remedies, the following recipe will be found highly serviceable, and in most cases will completely succeed :

Take flowers of sulphur, powders of elecampane, and liquorice, of each an ounce, clarified honey, four ounces. A bit as big as a nutmeg to be taken three times a day.

Sometimes, however, it is necessary to have recourse to blisters, and they are generally attended with the most beneficial effects.

For the blister, take about the size of a nutmeg of clear transparent Burgundy pitch, and spread it thin upon a soft piece of leather about the size of the hand, and place it between the shoulders. This should be taken off and wiped every three or four days, and ought to be renewed once in a fortnight.

This is a safe, cheap, and simple remedy, and though its effects are not so immediate as some might wish, it is seldom known to fail. The itching which it occasions may be allayed when it becomes very troublesome, by taking the blister off and rubbing the part with a dry cloth, and washing it with a little warm milk and water.

It is necessary, however, to observe, that coughs are not merely the effect of obstructed perspiration, but frequently proceed from various other causes, particularly from foulness and debility of the stomach. This is called the *stomach cough*, and may be known from that which is owing to a fault in the lungs, by the cough not being excited when the patient inspires or draws in his breath freely, which always happens where the lungs are affected.

To cure the stomach cough, it is necessary first to cleanse the stomach from indigested food, and the viscid mucus which occasions it; this should be done by gentle emetics and bitter purgatives. After which, the stomach should be strengthened by taking the Peruvian bark, either in powders, or made into a tincture, with other stomachic bitters. The following prescription will be found of infinite use in restoring the tone of the stomach after it has been cleansed by emetics and gentle opiates:—Take bark, one ounce; iron filings, a dram and a half; myrrh, two drams; syrup of orange-peel sufficient to make an electuary. A dose, about the size of a nutmeg, to be taken three times a day.

Of the Head-ache.

The head-ache proceeds from various causes. Sometimes it is an original disease, and at other times only symptomatic; sometimes it is slight, and affects only a particular part of the head, while at others the whole head is affected. Whatever obstructs the free circulation of the blood through the vessels of the head may occasion a head-ache. It often proceeds from indigestion, or the suppression of customary evacuations. Wearing any thing tight round the head or neck, hanging the head down for a long time, or any thing that prevents the return of the blood from the head, will also occasion the head-ache. Excess in eating or drinking, as well as keeping the stomach too long empty, will frequently cause it.

When the head-ache proceeds from a hot bilious habit, the pain is very acute and throbbing, with a considerable heat of the part affected: when from a cold phlegmatic habit, the pain is dull and heavy, with a sense of coldness in the part. When it arises from a foul state of the stomach, it is generally termed *sick head-ache*, and is speedily relieved by vomiting. *Nervous head-ache* is also often caused by flatulence, and may be removed by taking a little ginger powder in any common beverage.

But, generally speaking, habitual or chronic head-ache, from whatever cause it may arise, may be greatly mitigated, if not removed, by the application of æther to the temples; keeping the feet warm by wearing

flannel socks, and the head cool by washing it with cold water; by moderate exercise, and avoiding full meals and spirituous liquors, or by promoting the secretion from the nostrils, &c., by using cephalic or asarabacca snuff.

When fulness of blood is the cause of head ache, aperient medicines and blood-letting are to be recommended. When, on the contrary, the system is in a relaxed or weak state, tonic medicines, and the use of snuff, are necessary.

Of the Tooth-ache.

The tooth ache is caused in various ways; either by taking cold in the head, by eating sugar or sweetmeats, or by cracking nuts, picking the teeth with pins, needles, &c. It also often proceeds from scorbutic humours affecting the gums; but the more immediate cause of the tooth-ache is a *carious* or rotten tooth. In the latter case it is always best to extract the tooth, though that operation ought not to be hastily performed, nor till the body is prepared by proper evacuations.

The pain may often be relieved by mild purgatives, by the application of opiates, or by filling up the cavity with wax or any other substance that will keep out the external air.

A blister behind the ear very often proves beneficial, and relieves the patient from the most excruciating pain.

The following is also considered an excellent remedy :—

Take opium and camphor, each two grains; oil of cloves and oil of peppermint, each two drops; made into a pill, and put into the tooth.

The tooth-ache frequently is caused from not having well digested the food we have eaten. In that case, whatever will assist the digestion will be the means of removing the pain. Sometimes it arises from a foul stomach, and when that is the case, the best remedy is to take an emetic.

To preserve our teeth and gums, we should regularly clean them with cold water, or with salt and water; and those who do so, and have not injured their teeth by any of the means before mentioned, will seldom be troubled with the tooth-ache.

For those who are subject to this pain, a few drops of myrrh should be put into the salt and water with which they clean their teeth. *Hurd* brushes should never be used.

Of the Ear-ache.

The ear-ache generally proceeds from inflammation, and is accompanied by a sense of throbbing pain, and noise in the ear; sometimes producing deafness, and generally attended with some degree of fever. A little laudanum dropped into the ear will frequently relieve the pain; but when it does not, a blister should be applied behind the ear, which should be kept open till the pain is considerably abated. This method of

treating the ear-ache will, in all slight affections, be found successful.

But when the pain is very violent, and is not merely confined to the ear, but affects the head generally, suppuration should be promoted, for which purpose the part should be fomented with warm water, or a decoction of camomile flowers; or by means of a syringe, warm water should be injected into the ear. The patient's feet should be frequently bathed in lukewarm water, and he ought to take small doses of nitre and rhubarb (viz. a scruple of nitre, and ten grains of rhubarb), three times a day. In some cases, where the inflammation is very great, recourse must be had to bleeding or cupping.

Sometimes the ear-ache proceeds from insects getting into the ear. When this happens, or indeed, when any hard body is found sticking in the ear, every method must be taken to remove them as soon as possible; for which purpose, some drops of the oil of almonds, or olive oil, should be dropped into the ear, and the patient should be made to sneeze by taking snuff. If this should not succeed, recourse must be had to a medical practitioner to extract it by art.

Of the Asthma.

Persons in the decline of life are most subject to this complaint, which is of two kinds, the *moist* and the *dry* asthma. The former is attended with expectoration or spitting, but in the latter there is seldom

any thing expectorated, except a little dry phlegm from the violence of the cough.

The causes of Asthma are various; sometimes it proceeds from a bad formation of the chest, sometimes it is occasioned by violent exercise, especially running; the obstruction of customary evacuations will also occasion it, and in some cases it has been brought on by sudden passions of the mind. In short, any thing that impedes the circulation of the blood through the lungs, or prevents their proper expansion, will predispose to this disease.

The symptoms by which asthma is distinguished, are, a difficulty of breathing, which sometimes is so great, that the patient is obliged to keep in an erect posture, from fear of being suffocated. When a person has been exposed to cold easterly winds, or thick foggy weather, a fit or paroxysm of the asthma generally happens, and it is also frequently brought on by taking some indigestible food into the stomach. Asthmatic people always find themselves worse as night approaches, and more subject to its attacks in bed than when up. For the *perfect cure* of asthma no medicinal remedy has yet been found; it is, therefore, particularly necessary to guard against its approach, by using every means likely to prevent it, or if subject to it, to alleviate it by a proper attention to *regimen*.

In regard to clothing, flannel next the skin is indispensable during the winter, but in summer it should be exchanged for cotton. But nothing is of so much importance in asthmatic affections, as the enjoyment of a pure and moderately warm air. The

close heavy air of a large town, and the bleak air of a hilly country, are to be alike avoided. Those whose avocations confine them in town during the day, will find much benefit from sleeping a few miles in the country; and in general the vicinity of a town, if far enough removed from its smoke, is the best situation for asthmatic patients. Many instances have occurred where the air of Britain has been too keen and variable for people suffering under this complaint, who have completely recovered on going to the south of France, Italy, or Spain.

Moderate exercise should be encouraged, particularly riding and walking, as by that means the digestion is promoted, and the blood is rendered pure.

Such things as promote expectoration should be taken for the *moist* asthma, as the syrup of squills, &c. Dr. Buchan recommends a spoonful of the syrup or oxymel of squills, mixed with an equal quantity of cinnamon-water, to be taken three or four times a day; and four or five pills, made of equal parts of asafoetida and gum-ammoniac, at bed-time. He also says, "After copious evacuations large doses of æther have been found very efficacious in removing a fit of the asthma. I have likewise known the following mixture produce very happy effects:—To four or five ounces of the solution, or milk of gum-ammoniac, add two ounces of simple cinnamon-water, the same quantity of balsamic syrup, and half an ounce of paregoric elixir. Of this two table spoonfuls may be taken every three hours."

For those people who are subject to the nervous,

or convulsive asthma, the Peruvian bark, paregoric elixir, or any medicine that braces the nerves or takes off spasm, may be taken with advantage. Asses' milk, and cows' milk, taken warm, is also frequently of great use.

The diet should consist of light food, easy of digestion; but all vegetables that are of a windy nature ought to be avoided. Ripe fruits baked, boiled, or roasted, are proper. Strong liquors of all kinds are hurtful; in fact, the asthmatic patient will find water the best beverage, in which there may be a little Jamaica ginger, finely ground, to collect flatulence. A very light supper should invariably be eaten.

Of the Scurvy.

The Scurvy is occasioned by a want of fresh provisions and vegetables, by a cold moist air, and the long use of salted or smoke-dried food, which, being drained of its nutritious juices, is thereby rendered hard and difficult of digestion. It is sometimes hereditary, and in such cases, the greatest care should be taken to adopt such a regimen as is most likely to counteract the disease.

The symptoms of scurvy are, unusual weariness, difficulty of breathing after taking exercise, a pale and bloated complexion, offensive breath, unsoundness of the gums, which bleed at the slightest touch, frequent bleeding of the nose, &c. These symptoms are followed, as the disease advances, by a wasting,

or hectic fever, and the patient is carried off by a dysentery, palsy, or general emaciation.

To stop the progress of a disease so fatal, a plan directly opposite to that which brings it on should be pursued. As it proceeds from a vitiated state of the humours, occasioned by errors in diet, air, or exercise, the greatest attention should be paid to these.

In regard to diet, fresh vegetables, and a beverage strongly impregnated with the juice of oranges, lemons and other acid fruits, should form the chief part; or, if such cannot be obtained, nitre dissolved in vinegar, in the proportion of an ounce of the former to a quart of the latter, has been found to afford the best substitute. The use of milk, pot herbs, new bread, and fresh beer, or cyder, will greatly assist in removing the scurvy. All kinds of salad are also good, and ought to be eaten very plentifully.

When the disease has been neglected, a decoction of the roots of the water-dock will frequently be found of great advantage, if pursued for any length of time; but to produce the desired effect it must be made strong, and drank in large quantities. The patient may begin with drinking half a pint a day, and increase it gradually till his stomach will bear a quart. It should be made by boiling a pound of the fresh root in six pints of water, till it is reduced to three. The vitriolic acid, the Peruvian bark, and the red sulphate of iron, have each been taken with success in the advanced stages of this disease.

If the patient has been accustomed to a cold, moist,

or confined air, he should immediately remove to an open, dry, and moderately warm situation. If a sedentary life, or a depression of spirits have accelerated this malady, his mind should be diverted by new scenes and cheerful company, and he should daily take as much exercise in the open air as he can bear.

Of Corns.

Corns are caused by wearing tight shoes. The most rational cure is, to soften the corn by immersing it in warm water, and then to pare it with a sharp knife, repeating the operation every week, till the callous skin is reduced to its natural thinness; after which it must be preserved from the pressure of tight shoes to prevent its return, and a diachylon plaster spread on leather should be applied to the part.

Many plasters, salves, and ointments, for *eradicating* corns, have been forced upon the credulity of the public, but they have never been found to produce the desired effect. We have, however, heard that a piece of raw beef of the size of half-a-crown, applied to the corn during the night, will, in the course of a week, effect a cure. This remedy, we see, has obtained a place in a recent medical work of considerable notoriety.

Of Chilblains.

Children are most subject to chilblains, which are caused by the sudden restoration of heat to the hands,

feet, &c. after being long exposed to wet or cold. When children are cold they are apt to run to the fire; instead of taking exercise to warm themselves gradually, which parents, and those who have the care of children, ought invariably to insist on.

The plan of treatment is as follows:—When a part is frost-bitten, it should be plunged into the coldest water for a short time, and afterwards gently rubbed with flannel; but if the parts look red and swell, a purgative medicine should be taken, and the inflamed parts should be rubbed with mustard and brandy, and kept warm and dry by being covered with flannel. If the chilblain breaks, it should be dressed with Turner's cerate, and kept clean and free from exposure to the cold.

Those people who are habitually subject to chilblains should take the precaution of wearing flannel socks and gloves lined with flannel, on the approach of winter.

Of Heartburn.

Heartburn is not a disease affecting the heart, but an uneasy sensation of heat about the pit of the stomach, sometimes attended with difficulty of breathing, flatulence, and retching. It may either proceed from indigestion, debility of the stomach, the bile, or the fermentation of acid food taken into the stomach.

Those people who are subject to the heartburn should avoid stale liquors, acids, and fat of all kinds, and should never take violent exercise after a full meal. If it arises from indigestion, a dose or two of rhubarb

should be taken, and afterwards the Peruvian bark, or any of the stomachic bitters, infused in wine or brandy, to strengthen the stomach.

When heartburn is caused by acidity in the stomach, a dose of magnesia should be taken, a large tea-spoonful mixed in a cup of tea, or a glass of mint water, will generally be sufficient, but a much greater quantity may be safely taken should that not prove effectual.

A glass of water will frequently remove the heartburn, and moderate exercise is always found beneficial.

Of the Rheumatism.

Rheumatism is distinguished into *acute* and *chronic*. The acute rheumatism is preceded by shivering, heat, thirst, and frequent pulse; after which the pain commences, and soon fixes in the joints, and is attended with fever.

The chronic rheumatism is generally confined to some particular part of the body, as the shoulders, the back, the loins, or the hip. When it attacks the back it is called the *lumbago*, and when it is confined to the hip, it is known by the name of *sciatica*. The pains in acute rheumatism are increased by *heat*, but those of the chronic are increased by *cold*.

Sudden changes of the weather, and all quick transitions from heat to cold, are very apt to occasion the rheumatism. Sleeping in damp beds, wearing damp clothes, sitting or lying on the damp ground, long exposure to the night air, &c., very generally

bring on this complaint; and we find that it most frequently attacks persons when the weather is most variable, as in spring and autumn.

For the cure of the acute rheumatism, the most eminent medical practitioners have adopted the following method with success:—Frequent bleeding, with numerous leeches to the joint affected; the body to be kept open by refrigerant cathartics and cool opening liquors, such as decoctions of tamarinds, cream of tartar, whey, &c. The diet should consist of light broths or gruel, carefully abstaining from the use of animal food, and encouraging perspiration by warm bathing and lying in bed. Occasional blisters to the part affected also often give great relief.

In the cure of chronic rheumatism, nearly the same kind of treatment should be adopted, except that rather a more generous diet may be allowed, with the moderate use of wine, and as much exercise as the patient can well bear, for the purpose of restoring the vital energy of the system in general, and more especially of the part affected.

To these general rules we may add, that mercurials, with the volatile tincture of gum guaiacum, by perseverance, may be regarded as the best remedy in this disease.

Of the tincture, one dram is sufficient for a dose, to be repeated three times a day, or oftener, as occasion may require.

For the sciatica and lumbago, we recommend the following recipe, which the late Dr. Fothergill always used with success:—Six grains of calomel made into

a pill with conserve of roses. To be washed down by the following draught:—Take alexiterical water, one ounce and an half; alexiterical spirit, a dram and an half; antimonial wine, thirty drops; Thebaic tincture, twenty-five drops; and simple syrup, one dram. Mix for one dose. The calomel may be diminished if it proves too cathartic.

Bark and steel, united with gum guaiacum, may also be given with advantage. It should be taken in the following manner:—Bark, one ounce; gum guaiacum, half an ounce; oil of sassafras, two drams; steel filings, one dram; a sufficient quantity of syrup of orange-peel to make an electuary, of which the dose should be about the size of a nutmeg, three times a day.

Slight shocks of electricity sent to the part affected, and the use of the flesh-brush, will also contribute to restore the vital energy.

Inflammation of the Eyes.

Ophthalmia, or inflammation of the eyes, may be readily distinguished by the redness and pain of the eye, accompanied with intolerance of light, and an effusion of hot acrid tears. It is generally caused either by some external injury, excessive light, long exposure to the night air, repeated intoxication, reading or writing for a considerable length of time by candle-light, or the obstruction of perspiration.

In violent inflammation of the eyes, leeches should be applied to the temples, or under the eyes, and opening and diluting medicines should not be neglected.

The perspiration should be promoted, and the feet and legs frequently bathed in warm water.

In less violent inflammation, the application of cold water, continued for half an hour at a time, will frequently allay the inflammation; after which the following tonics will embrace the fibres and prevent a relapse:—A weak solution of white vitriol in rose water; or cold water, with a sixth part of brandy added to it every night and morning.

The most efficacious *ointment* known for curing inflammation of the eyes, is the following:—Take hogslard, four ounces, with one ounce of the finest powder of lapis calaminaris; let these be intimately mixed over the fire, and add two ounces of honey.

A bit as big as a pea must be rubbed upon the interior surface of the eye-lid, at the time of rest, and washed off the next morning with milk and water. In applying this ointment, the patient will require patience; for at night the scalding tears will run down in copious streams, and the eye will be much weaker the following morning; but in consequence of this discharge the inflammation will subside, and a cure be effected in two or three days.

Of Poisons, and the Means of counteracting their effects on the Human Body.

Poisons are of three kinds, *mineral, vegetable, and animal.*

The most active of the *mineral poisons* is arsenic; the solutions of lead, mercury, copper, and antimony, are also active poisons. When a person has taken

arsenic, or other mineral poison, he soon perceives a burning heat and a violent pricking pain in his stomach and bowels, with intolerable thirst, and an inclination to vomit. To counteract the effects of mineral poisons, the liver of sulphur may be relied on as the most efficacious remedy, which should be administered in the following manner;—Dissolve a large table spoonful of the liver of sulphur in a pint of warm water, and give the patient two table spoonfuls of the solution as soon as possible, repeating it every ten or fifteen minutes, for three or four times, as occasion may require. If this preparation cannot be readily obtained, a tea-spoonful of sulphur, with eight or ten grains of the salt of wormwood, will be found the best substitute. The vomiting should be excited by drinking plenty of warm water, or large quantities of new milk mixed with salad oil, which should be continued till all inclination to vomit ceases.

When the poison is evacuated, the patient ought to abstain from flesh and all strong liquors.

Vegetable poisons should be evacuated by the most powerful emetics, and no time should be lost in administering them; for the stupifying power of vegetable poisons is such, that in a short time they will so far destroy the sensibility of the stomach, as to render vomiting impracticable. When no powerful emetic is at hand, copious draughts of warm water should be taken, and the fauces irritated with a finger or a feather, till the contents of the stomach are thrown up.

As poisonous plants frequently prove destructive to children and cattle, great care should be taken to

destroy them, and children ought early to be cautioned against eating any kind of fruit, roots, or berries, which they do not know.

Animal poisons.—We are little troubled with poisonous animals in this country; the most common insects whose stings convey a portion of poison into the human frame, are the wasp, bee, hornet, &c., and these are seldom attended with any danger, except several of them should attack a person at the same time; in which case it will be necessary to abate the inflammation and swelling by applying a little vinegar and spirit of wine, by means of some folds of old linen. Rubbing the part with warm salad oil, or frequently repeated applications of pledgets dipped in laudanum, will likewise succeed.

But the bite of a mad dog is the most common and dangerous animal poison that we have to dread. Notwithstanding numerous specifics have been recommended for the cure of that dreadful disease called hydrophobia, or canine madness, all medical practitioners agree that there is no effectual remedy but by cutting out the part affected, provided there is no danger of injuring any large blood-vessel by so doing. Till the operation can be performed, the part should be frequently washed; and after the operation, the wound should be dressed twice a day, to keep up a discharge from its surface, with yellow basilicon, mixed with red precipitate of mercury.

FINIS.

